DOCUMENT RESUME

ED 443 239 EC 307 933

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TITLE	Relaxation, Cognitive Therapies, Tibetan Buddhist Perspectives Thereon and Implications for the Instruction of Students with Challenging Behaviors.
PUB DATE	2000-01-00
NOTE	51p.; Master's Research Project, Marietta College.
PUB TYPE	Dissertations/Theses - Masters Theses (042) -- Information Analyses (070)
EDRS PRICE	MF01/PC03 Plus Postage.
DESCRIPTORS	Aggression; Anxiety; Attention Deficit Disorders; *Behavior Disorders; *Behavior Modification; *Buddhism; Elementary Secondary Education; Intervention; Program Implementation; *Relaxation Training; *Stress Management; *Transcendental Meditation

ABSTRACT

This paper reports the outcomes of a study that explored Buddhist psychology in terms of what answers it might offer relative to intervention that special educators could apply to students who display challenging behaviors. A literature review was conducted of Buddhist psychological theories and comparable Western psychological theories, and research was done on Western interventions which seem compatible with the theories. The report discusses findings on the role of instincts/Buddhist realms, characteristics of instincts/realms, personality attributes of the child with challenging behaviors, and conduct/oppositional defiant disorder and achievement. Western meditation approaches are explored, along with cognitive theories, rational/emotive therapy, cognitive restructuring, and cognitive behavioral therapy and cognitive strategies training. Findings from the literature review question the effectiveness of cognitive therapies. Relaxation training is proposed as an alternative and beneficial strategy for students with attention deficit disorders, aggressive behaviors, and stress. The positive effects of relaxation training on reading comprehension and academic performance are also noted. Relaxation training program implementation is discussed, and the importance of teachers teaching students the legitimacy and importance of relaxation is emphasized. (Contains 38 references.) (CR)

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Relaxation, Cognitive Therapies, Tibetan Buddhist Perspectives Thereon

and

Implications for the Instruction of Students with Challenging Behaviors

A Master's Research Project

Presented to the Faculty of the Program Area of Special Education

U.S. DEPARTMENT OF EDUCATION
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In Partial Fulfillment of the Requirements for the Degree of Master of Education

by Charles O. Manninen

January, 2000

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Conclusions and Recommendations 42

He who knows nothing, loves nothing. He who can do nothing, understands nothing. He who understands nothing is worthless. But he who understands also loves, notices, sees...

The more knowledge is inherent in a thing, the greater the love. Anyone who imagines that all fruits ripen at the same time as strawberries knows nothing about grapes.

Paracelsus

Chapter I

Introduction Problem Statement

Chogyom Trungpa Rinpoche, the highly esteemed Tibetan Buddhist monk who migrated to America and while here authored dozens of books, founded a college and established meditation centers throughout the United States, stated that Buddhism would enter American culture as a "psychology." Thus, the purpose of this paper is to explore Buddhist psychology in terms of what answers it might offer relative to interventions special educators could apply to one of their most intractable problems, that is, students who display challenging behaviors. Because Buddhist psychology seems highly compatible with the psychology of William James, and its interventions remarkably similar to Western techniques referred to as relaxation training or cognitive therapies, the paper will meld Eastern philosophies and meditation techniques with those espoused in the West.

Significance of the Problem

It should be stated plainly that at present the interventions commonly applied to students with challenging behaviors have been marginally successful at best. As Coleman (1996) points out:

> The diversity of behaviors that conduct disorder includes, the range of dysfunction associated with them and the concomitant parent and family dysfunction present a remarkable challenge for treatment...the plethora of available treatments might be viewed as a healthy sign that the field has not become rigidly set on one or two techniques. On the other hand, the diversity of procedures suggests that no particular approach has ameliorated severe anti-social behavior.

The typical interventions directed at students with challenging behaviors generally involve operant conditioning techniques or social skills training. However, relaxation training and cognitive therapies seem to enjoy some marginal acceptance in the field. The hypothesis of Buddhist psychology and William James is that operant conditioning or social skills training are doomed to failure because the primal motivation of an individual stems from intrinsic rewards. These theoretical models assert that, though it is possible to bribe an angry child to behave, at least temporarily in a highly structured setting, the child still observes the world through the instinctual lens of anger. As long as this angry perspective remains, the best that social skills training and operant conditioning can do for the child is provide the opportunity to repress feelings, to act "nice" while all the time churning with anger, all the time believing in this all encompassing anger as the real means by which issues with the world can be resolved. Garrison Keillor, the contemporary author and broadcaster, has admitted to problems in dealing with his sexual instincts, and because he is strongly motivated to keep his marriage intact he has attempted to repress his sexual desires. Of this repression he has stated that it seems as natural as a "bear riding a unicycle." This is not to say that social skills training can't work, but it would most assuredly work better if the students' emotional attitude towards the world in general and people in particular were kinder and more munificent. This can be accomplished, say Buddhist psychology theorists and William James in his book *Principles of Psychology*, if the student can be taught to adapt another instinctual outlook on life, an instinctual outlook which the Tibetan Buddhists characterize as the human realm. This realm is a passage way to other instinctual realms - the realms of adulthood which include avarice and a lust for power, realms essential to the functioning of our economic and political systems.

Limitations of this Study

It would appear that this paper is highly unconventional in nature. The author is not aware of any other papers which examine Western educational psychology from the standpoint of Buddhist psychological theory, nor is he aware of papers that examine Western style interventions from a Buddhist meditational perspective. As such, this paper may break fertile new ground from which innovative ideas and research may spring. On the other hand, the sheer unfamiliarity of Buddhist psychology to the typical Western reader, not to mention the typical lack of devotion Westerners have to understanding their own nature, may cause this paper to fall upon deaf ears. Nonetheless, it is the function of the author to open these ears, and insofar as he is incapable to doing so he must bear much of the burden for the failure.

This paper also includes general suggestions for experimental protocols with which to test the theories set forth herein. However, no actual research has been performed by the author; thus, by the absence of this form of empiricism, the theories set forth in this paper are untested.

Procedure of the Study

The procedure of this study was first to conduct a literature review of Buddhist psychological theories, compatible Western psychological theories and research into Western interventions which seem compatible with the theories. Finally, suggestions for experimental protocols are presented.

Chapter II

The Role of Instincts/Buddhist Realms

Life is suffering. This is the first of the four truths espoused by the Buddha and it is the foundation of Buddhist psychology. What is the cause of this suffering? According to the Buddhists, suffering is caused by the limited and compulsive nature of our instincts which the Buddhists divide into sex distinct realms, each of which has at its root a particular instinct. Human beings generally relate to the world through one instinctual paradigm, though they are able to switch among instincts to a certain degree (Trungpa, 1988). Buddhist meditational techniques are designed to (1)make the switching easier and (2)enable the practitioner to find freedom from instinctual/habitual modes of thinking/acting. The six Buddhist realms are set forth in Figure I. The lower realms are (1) the "hell realm" where there is an extreme desire for safety, and where the instinctual feelings of fear and anger are pronounced; (2) the "hungry ghost realm" where elemental needs such as food and attention gnaw at the student; and (3) the "animal realm" where, in the manner of the ostrich, the child attempts to withdraw from the world (Freemantle & Trungpa, 1987). These three lower realms define the means by which the student with challenging behaviors relates to reality. The hell realm corresponds roughly to western definitions of oppositional-defiant disorder, the hungry ghost realm to obsessive/compulsive behavior and attention deficit/hyperactivity disorder, and the animal realm to autism and other forms of withdrawal.

Figure I

The Buddhist Realms

Realm	Category	Attributes
Heaven	"Higher"	A lust for power and control
Jealous	"Higher"	A desire for highly valued objects (Epicurean greed)
Human	"Higher"	A desire to like and be liked. Popularity. Saintliness.
Animal	"Lower"	A desire for ignorance characterized by disinterest, numbness.
Hungry Ghost	"Lower"	More elemental or primitive drives, esp. sexuality, gluttony.
Hell	"Lower"	an extreme desire for safety, characterized by anger and fear.

(Source: Freemantle &Trungpa, 1987; Trungpa, 1988)

The "higher" realms are those which are exhibited by the "normal" classroom population. Denizens of these realms will see the value of developing friendships (the human realm), actively desire the latest fashions and the most popular toys (the jealous god realm), and struggle - in generally socially appropriate ways - to be at the top of the classroom pecking order (the heaven realm). These instinctual desires, however, are never satisfied, making the higher realms in some ways as painful as the lower.

According to Buddhist psychological theory, all human beings living an everyday existence view the world and themselves from a highly limited and compulsive perspective of one of the above realms. Each of these realms represents an instinctual representation of a false reality. Chogyam Trungpa (1988), in his book *The Myth of Freedom*, states that humans begin life from a perspective which is open, free and flowing, but gradually one's instincts become stronger and stronger, reinforced by the environment, until one day we wake up enough to find that we are "walled in," as if a beautiful water fall has been "suddenly frozen." Trungpa makes an analogy to a house which is solid, claustrophobic and imprisoning. Further, as the "instincts" mature into habits and become the overriding focus of consciousness, thought patterns become "distorted," "disturbed," "irregular" and "unpredictable" (Trungpa, 1988).

This Buddhist view of an "instinctual" man is certainly consistent with the ethological viewpoint as espoused by modern day theorists such as Edward O. Wilson (1998) and of course can be traced back to Darwin (Wright, 1994), but its viewpoint is most cogently expressed by William James (1901) in his opus The Principles of Psychology. James defines instincts as the means to produce a certain end. Instincts, he says, propel us and all other animals to action. There is a sense of necessity to them, a "mustness." James indicates that a nervous system is a

"preorganized bundle" of such reactions, just as Buddhist psychology suggests the realms are instinctual imprints for the way mankind observes and interacts with his environment.

James (1901) characterizes instincts as follows, and since the instincts and Buddhist realms are deemed equivalent, his observations apply equally.

Characteristics of Instincts/ Realms

1. Instincts are impulsive. Instincts are difficult to resist and are the antithesis of free will. Instincts can be divided into three categories: sensation-impulse, perception-impulse, and idea-impulse. James notes the differences as follows: "To crouch from the cold is sensation impulse; to turn and follow if we see someone running one way is a perception impulse; to cast about for cover [when the sky clouds over] is an imagination [idea] impulse" (p. 1006).

2. Instincts cannot be justified except as an "*a priori* synthesis." Why does man prefer steak to raw flour or Perier to ditch water? This question cannot be answered except that the former "tastes better" than the latter and needs no proof but by the evidence of taste alone.

3. Instincts can appear mysterious. Just as those who are ensconced in the higher realms don't fully understand the compulsive anger, disinterest, or corporal obsessions amongst those in the lower realms, denizens of the lower realms can't make sense of those in the higher realms who drive themselves to a frenzy merely to get good grades, be popular, or exercise marginal control over others through socially appropriate means.

4. Man has a far greater variety of instincts than lower animals. Man's intelligence derives largely from the variety of instinctual solutions he can apply to a particular problem. Humans in the higher ego realms can apply the instincts of all the realms, but rely on the impulses of the higher realms. Those who reside in the lower realms rarely have access to

instinctual impulses of the higher realms. It should be noted that intelligence is both a function of instinct or desire to solve a particular problem as well as processing capabilities which can be applied to it. Problem solving is both a function of absorption or attention to the problem at hand (which is determined by instincts) and short term memory which allows the simultaneous processing of the myriad elements which are essential to the resolution of the problem. (Kossowska & Necka,1994).

5. Reason does not inhibit instinct. Reason, according to James (1901), cannot inhibit our impulses. A statistical review of the average deaths per millions of miles of commercial flights provides cold comfort in the face of instinctual fear at 40,000 feet. Yet it is possible to neutralize the impulse of fear by concentrating on the love of flying. Thus, James indicates, it is possible only to diminish instinct by exciting (through reason and will) an impulse of the opposite quality as nature has implemented in us conflicting impulses which can be applied to a wide variety of objects and situations. (Readers interested in pursuing this idea might be interested in Sufi theories which reached their fruition in the enneagram.)

6. Despite the varieties of responses instinct provides to an object or situation, inevitably the first response to the new object or situation will hold sway. James (1901) notes, for example, if we first feel fear or anger toward a person or object, it is this initial instinct that will likely perpetuate no matter how invalid this first response may prove to be. Nature plants instincts in people for the sole purpose of developing habits, and once the habit is established the underlying instinct that established it fades away. The habit not only becomes stronger than the original instinct but also stronger than all competing instincts.

7. On the other hand, an instinct which is not exercised by the repeated exposure to the object to which it is connected will fade.

Personality Attributes of the Child with Challenging Behaviors

Buddhist psychological theory suggests that children with conduct and oppositional defiant disorders are imprisoned in the lower realms. They are frozen in a place at the beginning stages of their instinctual development. Buddhist theory suggests that these children would display a great deal of sociopathic and unempathetic behavior towards others. There would also be signs of extreme egocentricism, greed, gluttony, withdrawal, fear, and anger. As the child grows older he will learn to hate his own uncontrollable impulses and depression will commence. Suicide, the only means to root out the "malignant" self, is always a distinct possibility (Trungpa, 1988).

Western educators characterize these children as anxious, impulsive, hyperactive and emotionally volatile (Margolis, 1990), and note that a student's emotional state has a definite impact on critical thinking skills, a concept which will be explored later in this paper. Anger is an oft-noted characteristic. Deffenbacher and Stark (1996) note that angry individuals express that emotion with greater frequency and intensity than other students, and tend to express this anger in dysfunctional and intimidating ways. Anger frequently results in the physical damage of property, disrupted relationships with peers and teachers, and low self esteem. It is also associated with anxiety and depression as well as drugs and alcohol. Anger manifests itself as a physical symptom - all emotions have physical components - yet anger seems to be particularly harmful to the body as it is related to several cardiovascular diseases such as hypertension and coronary artery disease. Deffenbacker (1992) also notes that despite the importance and

prevalence of anger it has received little attention by educational researchers and work on anger has lagged substantially behind studies of anxiety and depression. Anger may be a particularly implacable instinct for the educator to deal with since socially acceptable offensively oriented arts (such as wrestling, football, politics and the like) can increase levels of aggression and arousal (Edelman, 1994).

Students with challenging behaviors also experience a great deal of psychological stress. Burkovek and Costello (1993) note that this stress manifests itself in a number of dimensions, including attentional, conceptual, imaginal, physiological, affective and behavioral. The authors note students experiencing stress react to many environmental triggers with debilitating anxiety and may develop complex behaviors in order to avoid anxiety-provoking situations. Anxious students frequently scan and scour their environment with a perceptual bias towards threat. Intracognitively, the authors note that anxious students are "stuck in chronic, habitual modes of multisystem interactive responding with each occurrence of the process functioning as a defensive reaction to threat and resulting in a sequence of anxious responses that acquire greater habit strength from repetition." (p.612). The reader is reminded of the earlier discussion on the perils of habituation.

Unfortunately, the school environment itself is frequently a source of great stress (Kiselica & Baker, 1994). It is estimated that 10 to 30% of all students experience school related anxiety severe enough to mar academic or social performance. Kiselica and Baker (1994) also report that like anger, stress is also associated with maladaptive behavior in that anxious students were disliked by their peers, had poor self-images and were underachievers.

Students with Challenging Behaviors and Achievement

Although everyone "knows" that emotional and personality factors can impact learning and academic achievement, Kossowska and Necka (1994) note that few empirical studies prove this relationship. The same authors also note that psychologists have been attempting to tie personality traits to intellectual performance for the last 100 years. The failure to make such ties probably lies with the inappropriate selection of independent variables. Western psychologists tend to look at single variables such as extroversion or neuroticism, whereas Buddhist psychology looks at clusters of behaviors. What is clear is that low achievement and low IQ's are highly correlated with conduct/oppositional defiant disorders and ADHD (Coleman, 1996).

Given the lack of good empirical research, Kossowska and Necka (1994) can only state that there is a "gray area" between general intelligence and personality. This view acknowledges that traits or instincts which are regarded as personality variables can also be responsible for intellectual performance. According to the authors, only two personality traits have been differentially associated with intelligence - absorption and autotelic personality. Absorption can be defined as the capacity to pay attention. Autotelic personality can be described as the good feeling which results from paying attention. It should be noted that these precise personality characteristics are frequently noted in Buddhist literature as being the main aim of meditation. In his book, *The Meditative Mind*, Daniel Goleman (1996) states:

> In the early stages of meditation there is a tension between concentration on the object of meditation and distracting thoughts. The main distractions are sensual desires; ill will, despair and anger; laziness and torpor, agitation and worry; and doubt and skepticism. With much practice a moment comes when these hindrances are wholly subdued. There

is then a noticeable quickening of concentration. At this moment, the mental attributes, such as one pointedness and bliss, that will mature into full absorption, simultaneously come into dominance (p.11).

Kossowska and Necka (1994) speculate that absorption and bliss are incompatible with certain personality types and compatible with others. Buddhist psychology postulates that absorption and bliss are most compatible with the higher realms.

Western Meditation Approaches

The specific types of Buddhist meditation are addressed in the next chapter, Implications for Research Methods. The remainder of this chapter reviews research into Western meditational approaches and brief critiques suggested by Buddhist philosophy.

Cognitive therapies

Cognitive therapies are self speak exercises, where thoughts are challenged using verbal means. These therapies include rational emotive therapy, cognitive restructuring therapy and cognitive strategy training. Trungpa, (1988), and James (1901) would both advise against the use of cognitive therapies. Trungpa (1988) indicates that such approaches can create a vast bureaucracy of thinking whereas James advises that "rationality" can never trump instinct. Nonetheless, some Buddhist schools (Chodron, 1991; Trungpa, 1993,) do emphasize a cognitive therapy of a sort which emphasizes exchanging the instinct for anger for that of love, patience and warmth. This "loving kindness" meditation is discussed in the next chapter. Thus, from a Buddhist standpoint, the use of cognitive therapy is both significant and limited. Significant in that it can facilitate instinctual growth (or even instinctual regression, depending on the aim of the practitioner); limited in that it can only foster or discourage inborn instincts.

Western advocates of cognitive therapies have a far greater belief in the power of the so called rational mind. Indeed, Maas (1997) indicates that cognitive therapies are based on the theory that thinking alone impacts the way people interpret the world and interact with objects in it. In other words, he believes that self talk can overwhelm the instincts. This is an agreeable viewpoint for educators in that it fosters the belief that students are clay which can be fashioned into any design. Young, West, Lili and Petersen (1997) show a systematic bias that student minds are open to all instruction, regardless of instinctual predisposition. Thus, they believe that a feasible result of cognitive therapy is for the student to meet teacher expectations as opposed to responding to instinctual drives.

Rational/emotive therapy

Zionts and Zionts (1997) report rational/emotive therapy is a type of cognitive therapy which was developed by Albert Ellis in the mid 1950's as a response to traditional therapies which develop insight. Ellis believed that the therapist was responsible for telling the patient what his insight should be and with this imparted understanding, patients were to try out new feelings and behaviors.

Rational/emotive therapy asserts that negative emotions do not result from the environment, but rather from one's perception of events. The therapy recognizes four emotions which constitute the filter by which the individual views the inner and outer worlds. These emotions are anger caused by frustration, fear caused by the unknown, shame which occurs when an individual is concerned about how others view him, and depression which is said to involve self-blaming (Zionts & Zionts, 1997).

Rudish and Millice (1997) describe the uses of rational/emotive therapy in the classroom. They begin by describing for students the Think-Feel-Do paradigm, which is at the root of the therapy. Students are presented with hypothetical situations which generally involve the arousal of anger. They then describe their feelings regarding this situation. Students are given the opportunity to explore different responses they might take. Throughout there is an emphasis on the idea that if the student wants to change a behavior, he must change how he thinks and feels about it. Zionts and Zionts (1997) describe the rational emotive therapy intervention in terms of the "Frost" test. Here the student is trained to rationally "test" his thoughts as to whether they (1) make him feel good, (2) can reward him, (3) can help him stay out of trouble, (4) keep him safe, (5) and are true and provable.

Cognitive restructuring

Another cognitive therapy approach is called cognitive restructuring. Maas (1997) states cognitive restructuring theorizes that people's emotional and behavioral responses result from their personal view of the environment. The therapist is said to identify maladaptive thinking, root it out, and replace it with rational beliefs.

What distinguishes cognitive restructuring from rational/emotive therapy is the belief that the ego is not a fixed entity, but developmental in nature. Further, cognitive restructuring embraces the belief that as an individual grows older, cognitive systems become habituated and are more difficult to alter. Cognitive restructuring theorists assume there will be resistance to change and the individual will view this change as harmful rather than helpful. All of these concepts are completely consistent with Buddhist philosophy (Moacanin, 1986, Trungpa, 1988).

Kiselica and Baker (1992) also emphasize the importance of ego-grasping. They report

that their clients rigorously cling to their thoughts, no matter how irrational. Frequently a host of techniques are required to dissuade clients from their beliefs, and some of these techniques can be quite challenging and perhaps abrasive. The authors suggest that client attitudes tend to improve as the training progresses and emphasize the idea of establishing a trusting counselor/client relationship.

Webber (1997) indicates the resistance to change is caused by three factors - automatic thoughts, biased thinking and dysfunctional belief constructs. Tibetan Buddhists would appear to agree. Trungpa (1988) writes:

> The emotions are the highlights of the ego, the general's ego army; subconscious thought, daydreams and other thoughts connect one highlight to another. So thoughts form ego's army and are constantly in motion, constantly busy. Our thoughts are neurotic in the sense that they are irregular, changing direction all the time and overlapping one another (p.23).

Webber (1997) suggests that there are three ways to deal with unhealthy, negative or unnatural thinking. The first is disputation which is a method of rationally questioning specific thoughts. For example, if an individual thinks she is a bad mother, she is to "attack" the thought, ask it to provide evidence that the thought is true. The second method is called semantics, which suggests the client/student talk to himself as if he were a friend, in a kind, realistic and respectful manner. The third technique advised by Webber (1997) is to develop alternative thinking patterns. He suggests that dysfunctional beliefs can be replaced by "man made" concepts.

Cognitive behavioral therapy and cognitive strategy training

Rational emotive and cognitive restructuring therapies appear to be the cognitive

therapies which at present enjoy the widest use. Maas (1997), however, describes two other therapies which properly belong in the cognitive realm. The first of these is Cognitive Behavioral Therapy which describes a three step process of self regulation. These steps are self monitoring, self evaluation and self reinforcement. The therapy is generally aimed at an improvement of a specific behavior.

The second therapy described by Maas (1997) is cognitive strategy therapy which seems generally aimed at children who have poor problem solving skills. Such deficits may be associated with children having learning disabilities, mental retardation and behavior problems. Maas (1997) suggests that the defective cognitive processes may be remediated through a five step process of (1) cognitive modeling, (2) external guidance, (3) self guidance, (4) faded overt self guidance and (5) covert self instruction.

Effectiveness of Cognitive Therapies

The effectiveness of western style cognitive therapies has not been definitively demonstrated. Zettle and Hayes (1980) in their review of the literature suggest the research has been of two general types: unsystematic case studies, and analogue case studies. The author could find no systematic research of cognitive therapies on students with challenging behaviors, particularly the impact of cognitive therapies on anger. Nor was there available an analogue study which attempted to reduce angry outbursts on the part of college students. Thus constrained, a study was found which used cognitive therapy and assertiveness training to help students become more socially forward. A study of this nature was chosen because it is at least marginally consistent with Buddhist psychology, that being that assertiveness is a pre-programmed inclination in mankind's nature and by force of will this inclination might be used

to counteract shyness. Still, the focus of the training was quite narrow, aimed at eliciting a specific behavior in a particular setting and, therefore, inconsistent with training which attempts to mobilize instinctual will.

The study chosen was conducted by Tiegerman and Kassinove (1997) on 51 college students. The students responded to a presentation which promised them help in overcoming interpersonal anxiety. Scheduling conflicts and dropouts reduced this population to 41 students, each of whom was assigned to one of four groups. The first group entered into treatment based on Ellis' ABC Theory. This theory suggests that emotional disturbance is caused not by the environment but rather by one's attitudes and beliefs about it. Members of the group sought insight into their beliefs through insight exercises and active imagery which attempted to refute irrational beliefs. Members of the second group were taught that behaviors are a function of previous learned experiences and participated in role playing experiences. The third group was offered a combination of the above treatments, while the fourth group (the control) met with the goal of discussing general problems. Each group met for twelve one-hour sessions.

The success (or lack thereof) of each therapy was measured via three paper and pencil tests: College Self-expression Scale, Social Avoidance and Distress Scale, and the Fear of Negative Evaluation Scale. These tests were administered before and after the treatment. Though the researchers noted a positive trend in terms of assertive behaviors, the differences were not significantly better than the improvement found in the control groups.

There are a number of methodological difficulties with this study. First, it is performed on a self-selected sample, this is, people who desired to change themselves. This motivation, once activated, could by itself lead to more assertive social behavior regardless of treatment

setting. Secondly, the outcomes of the treatment were measured only by paper and pencil tests. It is a far different matter knowing how to do something versus actually doing it. Third, the limited number of interventions casts doubt upon the whole study. Shyness and insecurity are fostered through a lifetime of experiences; it seems unrealistic to expect these behaviors to be overcome in twelve one-hour sessions. Fourth, this was an analogue study, and its application to clinical populations (students with challenging behaviors) is debatable. Fifth, the study does not measure generalizability of the behavior, which is key to the instruction of children with challenging behaviors. Sixth, the technique involved violates the premises of Buddhist/Jamesian psychology. It does not attempt to develop a mode of thinking (an archetype in Jungian terms, and instinct in Jamesian terms, or a realm in Buddhist terms), but rather attempts to repress a dysfunctional mode of thinking which all three theoretical schools dismiss as being impossible. In order for cognitive approach to be successful it must solicit and foster an inbred instinctual predisposition.

Reviews of research on cognitive therapies conducted by Deffenbaker, Oetting, Huff and Thwaites (0995), Maas (1997), and Berkovec and Costello (1993) suggest that the effectiveness of cognitive therapies is, at best, debatable.

Relaxation Training

As mentioned, Buddhist theorists (Trungpa, 1988) suggest that blind and compulsive reliance on instincts represents the root cause of human suffering; yet, humans seem largely unable to overcome their instinctual drives. This is due in part because humans have an erroneous belief in their own free will, this belief being fostered by the fact that our instinctual drives remain largely unconscious in nature. The Buddha advised that insight meditation

(concentration on the breath) permits these instinctual drives to present themselves to the consciousness, and further advises that in so doing they lose their power (dGe -'dun chos-'phel, 1985). Beck (1988) suggests that this insight meditation is initially a painful experience, but with much work the meditator is finally able to observe how subtle and quiescent human instinctual drives really are.

Though the insight or breath meditation enjoys much popularity among present day Buddhists, some practitioners have developed more efficient ways to deal with instincts, and that is to either repress them or forcefully focus one's attention away from them. The differences between these two methods can be subtle, and generally involve mantras or visualizations. These latter methods are typically what Western researchers consider to be meditation or relaxation training.

Benson et al. (1994) define relaxation as the psychological and physiological opposites of the arousal or stress response. This arousal is generally associated with anxiety or anger and has physiological characteristics such as increased metabolism, heart rate, blood pressure, and respiration rates. The authors note that relaxation involves a simple two step process, mentally focusing on a word, phrase, image, etc. and maintaining a passive attitude towards thoughts. Laselle and Russell (1993) note that eastern meditation and relaxation training as described by Benson are highly similar.

Margolis (1990) describes four types of relaxation training. The first is similar if not identical to Buddhist mantra training in that it involves concentration on a word or series of words repeated either silently or out loud. The second involves focusing on the breath and a passive disregard for thinking. The third type of training is called autogenic, which involves

concentrating on a relaxing image (such as flowing water or drifting clouds) or relaxing self-statements (such as I feel comfortable and calm). The fourth type of meditation involves muscle relaxation and as its name implies, involves the alternative tensing and relaxing of major muscle groups. This meditation evolves from the theory that mental relaxation evolves from physical relaxation.

Benefits of Relaxation Training

Western research cites a number of benefits which can result from relaxation training. Margolis (1987) notes that with regard to attention deficit disorder relaxation is an effective intervention regardless of the age of the student. He notes one study found that after a short period of treatment using relaxation tapes a group of six to twelve year old hyperactive males both "improved" on psychological tests and made significant gains in behavior. Another study cited by the author showed relaxation training caused students to demonstrate significant decreases in impulsivity.

Margolis (1987) also notes that "acting out" and aggressive behaviors can also be successfully treated through relaxation therapies. He cites a number of studies. Researchers provided a daily fifteen minute training session in the "relaxation response" to students with a history of disciplinary problems. The researchers noted a 76% reduction in the "acting out" and a doubling in self-concept scores. Another researcher used relaxation inducing audio tapes and found that students readily learned to relax and were observed to be involved in 28% less "acting out" incidents than the control group.

Margolis (1987) also noted that there is a generalized response to relaxation training. The training can help students avoid overreaction to stress, reduce anxiety, improve social skills

and self-esteem. Further, the training can help practitioners better cope with the vicissitudes of life. One researcher reported that persons who meditated recovered from stressful situations with greater rapidity than those who did not.

Benson et al. (1994) noted that relaxation training resulted in lower blood pressure as well as lower anxiety, depression and hostility, and helped speed along the progress of patients in therapy. Leselle and Russell (1993) reported similar findings in that symptoms of anxiety, depression and low self-esteem were successfully reduced through relaxation training. They also noted that this training can increase attention spans, decrease disruptive behavior, and reduce anger in school age populations.

Margolis (1990) found that relaxation training helped students improve both their intellectual and social self concept and hypothesized that reducing anxiety could remediate academic problems, behavioral difficulties and reduce the dropout rate which is highly associated with over anxious students.

Margolis (1990) also reports that relaxation training can be effective even when the child's environment is highly stressful, as is frequently the case with the students who have challenging behaviors. Fifth graders in Lebanon participated in relaxation training while their nation was experiencing a bloody war. Compared to a peer group, the students who received the training were less anxious. The study also emphasized the need to continue the training. Three weeks after the training stopped the students "caught up" to the stress levels of the control group.

A number of authors have noted that meditation and relaxation can quite positively influence academic performance. Margolis (1990) reported that relaxation training reduced

impulsivity error scores while meditation improved attention. The training received by the students in this study was not extensive. Only five twenty-minute sessions administered over a three week period significantly reduced impulsive error scores. Relaxation training was also shown to improve WISC digit span scores. The researchers concluded that relaxation positively influences a child's ability to attend to scholastic activities.

Margolis (1987) noted that students receiving relaxation training scored significantly higher in reading comprehension and demonstrated increases on Peabody Individual Achievement Tests scores. He also cites other researchers who have noted that secondary school students receiving relaxation training had improved reading comprehension compared to a peer group who received only reading instruction. A study conducted in Germany showed that for two groups of students given equal time of reading instruction or reading /relaxation instruction, the latter showed more significant improvements. Margolis (1990) noted that combined relaxation and remedial reading training dramatically improved reading performance in that both silent and oral reading.

Margolis (1987) notes that relaxation training programs enhance academic (particularly reading) performance, reduce anxiety, improve self-concept and attention, and do not seem to have significant side effects and concludes teachers should strongly consider making the training a daily part of the school curriculum. He also notes that relaxation training should not involve extensive teacher preparation or classroom time. Further, the training does not necessitate restructured environments or rule-laden reinforcement schedules and requires minimal involvement of specialists.

The triad of anger, hyperactivity and withdrawal appear to be the predominant emotions

that color the world of children with challenging behaviors. Though no one study deals with the impact of relaxation training on all three of these emotions, Dunn and Howell (1982) measured the impact of biofeedback and relaxation tapes separately and in combination on ten hyperactive boys.

The subjects were initially selected by teachers and administrators as hyperactive. Further screening was accomplished through the Davids Hyperactivity Scale, along with parental opinion. None of the children were receiving medication for their condition. Pre-, mid- and post-assessment procedures were quite extensive. The assessments utilized included the Bender Gestalt Visual Motor Test, the WISC-R, Digit Span and Coding, the Davids Hyperactivity Score, behavioral observations and muscle amplitudes. In addition each subject was assessed via on their ability to stay 'on task,' listen quietly and stand at attention without discernable movement.

The students were required to attend thirty sessions, conducted outside of school at a rate of two to three a week. The first ten sessions were neutral in nature, basically consisting of relationship and play therapy. The subjects were then split into three groups for the remaining 20 sessions of biofeedback, relaxation tapes and a combination of the two. The results of the research clearly demonstrated the impact of relaxation and biofeedback on reducing levels of hyperactivity. The children as a group showed statistically significant ($p<.01$ or better) improvements in the treatment versus non-treatment sessions. These improvements were seen in every assessment: (1) percentage of time on task, (2) accuracy, (3) quiet tasks, (4) standing at attention, WISC-R, Digit Span and Coding, (5) Bender Gestalt and the parent's rating on Davids Hyperactivity Scale. Informal parental assessment was also universally positive. Despite the robust results of the study, questions still remain. First, the sample size was exceedingly small, a

mere ten subjects. Second, none of the hyperactive subjects were taking medication; thus, it is impossible to determine the impact of medicated subjects on the outcome of the study. Third, the study had no control group, and even the so called "neutral" sessions reduced some physiological signs of stress. Fourth, some of the assessment tools seem highly artificial and potentially invalid. For example, one assessment was how long the subject could quietly listen to a taped story without fidgeting. This may be a measure of hyperactivity, but certainly not of attention. This assessment could have been greatly improved if the student was asked comprehension questions regarding the taped story. Fifth, the inclusion of biofeedback training in the study is interesting, but for the most part this training is not a viable intervention in a typical classroom setting. Sixth, the authors do not reveal the types of relaxation tapes administered to the students. Did the types involve mantras, visualizations or instructions to relax muscles in the body? Seventh, there is no indication as to the long term effect of the relaxation therapy. That is, will it remain a behavioral response in the absence of continued training? Lastly, the relaxation training is not combined with insight. Stress, at times, is a completely appropriate response to life's vicissitudes, whereas relaxation is not. The idea is to know not just when to relax, but also when not to relax.

Despite some of the weaknesses of this study and others like it, there appear to be a multitude of benefits provided by relaxation training and it is unfortunate that it is rarely utilized in the school environment. Laselle and Russell (1993) report that 40% of all school counselors felt that relaxation training was useful but only 25% used the training in their group counseling sessions. It would appear that the classroom use of relaxation training is probably quite minimal.

Relaxation Training - Implementation Issues

Buddhist psychological theory emphasizes again and again that habits and instincts are extremely difficult to subdue. Kisselica and Baker (1992) provide an excellent discussion of some of the problems which might arise during the course of relaxation training. The first problem is one of a lack of commitment. Despite the many benefits of relaxation/ meditation it is difficult to induce the student into continuing with his/her daily practice. The authors suggest that the student should be assured that he/she is not being coerced into meditation, but rather demonstrate the benefits to the student, such as stress reduction.

The second problem mentioned by Kiselica and Baker (1992) involves falling asleep during meditation. This can be combatted by adding light to the room, or decreasing the comfort of the meditation position, assuring that the student obtained a good night's sleep, and avoidance of scheduling training early in the morning or directly after lunch.

The third problem involves what Kisselica and Baker (1992) characterize as "intruding thoughts." Thinking, according to the authors, seems to suggest some sort of mental abnormality. Buddhist philosophy suggests that the stream of consciousness is quite normal, while acknowledging the difficulty of passive observance of these passing thoughts. Indeed, meditation is a two edged sword. As the power of concentration increases, the meditator becomes (sometimes painfully) aware of the energy expended on compulsive thinking. But it is only by observing the futility of compulsive thinking that the meditator feels he/she can afford to let it go.

The fourth problem reported in Kisselica and Baker (1992) is that anxiety is often a "paradoxical" reaction to relaxation. Anxiety, as stated earlier, is hypothesized to result from

fear of the unknown, and to an individual who has suffered from tension, induced by instinctual drives, feeling relaxed can be distinctly strange and anxiety producing. Kisselica and Baker (1992) suggest warning the student that anxiety sometimes occurs and it is a normal process of meditation. The authors also note that though anxiety can be a powerful deterrent to relaxation training, it does not arise in all students, and people have varying thresholds at which they define the emotion as unpleasant.

A number of researchers have addressed elements of the relaxation curriculum which can help improve the odds of success. Margolis (1990) suggests teachers need to (1) understand the basis for the training, (2) believe in it, (3) do it themselves and (4) study one or several of the many approaches available. It is also suggested that training be scheduled for fixed times during the day, preferably before anxiety provoking academic topics. Two regularly scheduled daily sessions are considered ideal and should be ten to twenty minutes in length. Instruction may begin through the use of commercial tapes, the use of which may ultimately be faded. Generalization of the relaxation response should be encouraged.

Margolis (1990) also suggests the advisability of utilizing several techniques, but concedes there is precious little research in matching techniques with specific student needs. It is suggested that a single technique be taught to academically challenged students and multiple techniques to mainstream students. Lastly, Margolis suggests that relaxation training be an integral part of a larger curriculum which might include cognitive and/or role playing experiences. The teacher should be prepared for the long haul. Meditation must be practiced consistently over weeks and months before meaningful benefits will result.

Kiselica and Baker (1992) suggest that previously mentioned mental impediments to

meditation (anxiety, sleepiness, etc.) might be best addressed through cognitive training when problems arise. For example, if a jarring thought pops up, a student can assure himself that the thought is immaterial, a phantom which can safely be ignored. The authors also suggest that group relaxation training is a successful approach.

Burkovec and Costello (1993) indicate that the most significant factor in the success of relaxation training is teacher expectations, the assurance by the teacher that despite the impediments and problems, relaxation training is a certain means by which students can better cope with themselves and their environment. Margolis (1987) also emphasizes this point. Teachers must teach and students need to understand the legitimacy and importance of relaxation.

Summary

This chapter summarized theoretical models for describing the behavior of children with challenging behaviors and described eastern and western interventions for dealing with these students. Western interventions include conditioning, which it would appear Buddhist and Jamesian psychological theories could support as being effective, but only if utilized in conjunction with the self control taught through meditation.

Also explained were the interventions of cognitive therapy and relaxation. A review of the research on cognitive therapies is not encouraging; however, the fault may not be the therapy but rather the objectives of the therapy. It may well be cognitive therapies are best used as a means to encourage alternative instinctual responses as opposed to whatever objective the researcher deems appropriate. Relaxation therapies seem to produce more statistically significant results.

Chapter III

Implications for Research Methods

Participant Selection

Figure II illustrates the kinds of problems which face the researcher when attempting to measure the impact of various types of meditation interventions. Figure II describes a hypothetical SBH student along the vertical axis. The student, according to the Buddhist psychology, is interfacing with his/her environment from the perspective of one of three realms. That is, the student is angry, withdrawn or primitively hedonistic, which corresponds respectively to the Buddhist hell, animal and hungry ghost realms. Further, the student has learned to assess or make judgements about his instincts. Initially the student is probably proud of his primitive powers. However, this may turn to shame and depression as the student ages. The implication for the researcher is that he or she should not treat SBH students as monolithic and undifferentiated, but rather as occupying specific instinctual realms and exercising some emotional judgement about his instinctive reactions to the world. This is important in terms of choosing the appropriate intervention. For example, students who are having difficulty controlling their sexual appetites may not be appropriate candidates for a loving kindness meditation. Under any circumstances, analysis of a student's ego/instinctual focus can be made through any of a wide variety of commercially available assessment techniques. As mentioned earlier, the Buddhist "hell," "hungry ghost" and "animal" realms seem to correspond respectively to western definitions of oppositional defiant disorder, attention deficit and hyperactivity disorder and autism or other forms of emotional withdrawal.

A second factor which impinges on the choice of an effective intervention is an

assessment of the student's overall intelligence. As mentioned earlier, the breath meditation is considered the *sine qua non* of all Buddhist meditations in that it helps the practitioner achieve both insight and relaxation. Yet, as Trungpa (1988) points out, this type of meditation requires a certain level of scientific skepticism which is generally associated with higher intelligence. Thus it would probably be better to assign the breath meditation to a student who displays a bit of intellectual precociousness. The mantra meditation might be more suitable for those students who have IQ's well below average. Again, however, this is only the author's intuitive hypothesis. Students of all temperaments with varying levels of intelligence should each be assessed using all of the meditative techniques displayed in Figure II.

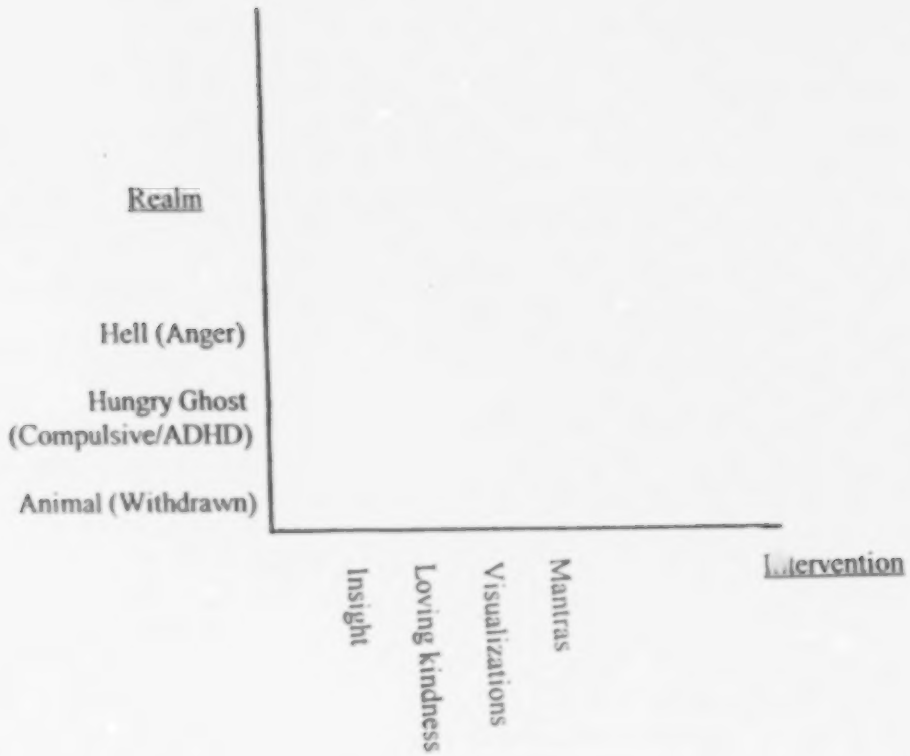
Figure II displays four meditative interventions across the horizontal axis. Each of these should be implemented in an experimental setting upon distinct groups of students who predominantly display a distinct instinctual focus. Furthermore, each of these groups should be further subdivided by their members' intellectual potential. Each of these meditations is briefly described as follows:

Insight Instruction:

The purpose of all meditation/relaxation techniques is to achieve insight into how the mind works, which includes an understanding of dualism, an appreciation for our higher and lower thinking processes, and knowledge of how the mind colors, filters, assimilates and fundamentally alters our reality. Ironically, the means by which this insight is achieved is by focusing on the breath, particularly the sensations of inhalation and exhalation. The breath is exceedingly subtle, and against its pastels the meditator becomes vividly aware of the garish colors of instinctual thinking and the frequently primitive ways in which man relates to his

Figure II

Matching Students to Interventions



world.

Stephen Levine (1989) calls this thinking the stream of consciousness or internal dialogue. Of it he says:

> The internal dialogue is always commenting and judging and planning. It contains a lot of thoughts of self, a lot of self-consciousness. It blocks the light of our natural wisdom; it limits our seeing who we are; it makes a lot of noise and attracts our attention to a fraction of the reality in which we exist. But when the awareness is one-pointedly focused on the coming and going of the breath, all the other aspects of the mind/body process come automatically, clearly into focus as they arise. Meditation puts us into direct contact - which means direct experience - with more of who we are (p.2-3).

Unfortunately, the very subtlety of this meditational approach may make it initially inappropriate for students with challenging behaviors. Some Buddhist theorists recommend that the practitioner first operate within less intrusive ego realms (specifically the human realm) before attempting the breath meditation (dGe-'dun chos-'phel, 1985). Other theorists recommend mantra meditations before attempting the breath meditation (Khyentse, 1992), while others begin students in the breath meditation before beginning a loving kindness meditation (Trungpa, 1993). Needless to say, all three of these approaches require examination.

Loving Kindness

The loving kindness meditation is the Buddhist means of introducing individuals to the joys of compassion and forgiveness which are found in the maternal and paternal instincts of the human realm. An example of a loving kindness meditation is found in Levine's *A Gradual*

Awakening (1989). It is similar to Western cognitive therapies in that it operates at the verbal conceptual levels; it differs in that there is an implied recognition that mankind has the instinctual ability to love himself and others. Levine's loving kindness meditation begins with the student conjuring up anger and allowing it to dissolve. Next the meditator imagines a person who has injured him or her and sends this mental image forgiveness. The meditation closes with the encouragement of self-forgiveness, self-love and love of all living creatures.

Visualizations

Visualizations involve the meditator concentrating on a mental image which is considered neutral or relaxing. The choice of imagery is quite diverse and can include single objects or complex scenes of nature. The main idea behind visualization is to not encourage the lower instincts. Thus, imagining sexual objects, playing Nintendo, or vanquishing an opponent would be considered an inappropriate focus of concentration. On the other hand, objects which inspire compassion or humility would be appropriate as would concentration for the sake of concentration.

Mantra Meditation

The mental or verbal repetition of a neutral sound or mantra is considered by most non-Buddhists as a standard Buddhist meditation technique. In fact, nothing could be further from the truth. Buddhist texts rarely mention mantra meditations, (the exception being Khyentse's teachings), and when they do they are only considered a means to a higher end. The problem with mantra meditations is that they can be abused. That is, the mantra is not meant to create a peaceful mind but rather to suppress or repress instinctual drives. Burying personal problems is the antithesis of Buddhist techniques; thus, the student must be taught to easily slide from the

mantra to instinctual thinking and back again. The mantra becomes the center of concentration but other thoughts/impulses are not discouraged. In fact, the meditator should examine them in a matter-of-fact, objective way.

Law of the Single Variable

The previous section noted the substantial difficulties involved in matching participants and interventions, but these as well as other problems arise in the context of the research design. One of these problems is known as the law of the single variable, that is, ideally when one sets up a study to measure the effectiveness of meditation the only difference between the experimental and the control group will be the meditation instruction. Meditation, however, cannot be taught in a vacuum. It begins a process of self-analysis that requires a counseling component, and counseling alone has been shown to have a beneficial impact on the behavior and achievement of students with challenging behaviors. Thus, the experimenter may want the control group to undergo personal or group counseling which is at least roughly equivalent to the experimental group. Thus, hopefully the only major difference between the two groups would be meditation instruction.

Research Proposal

Preparing a research proposal to test the efficacy of Buddhist meditation techniques requires a description of the seven main elements which comprise the study: target population, pre-assessment, post-assessment, statistical analysis, type of meditation, subject grouping and follow up.

Introduction

The philosophical basis of this paper, which draws heavily from the psychological theories of Tibetan Buddhism, William James and to a lesser extent Carl Jung, is that human beings begin their life in a strange intra-psychic twilight zone. On one hand, the infant is full of primitive drives which require attention, such as the needs for food, tactile stimulation, warmth and shelter. On the other hand, when these needs are met, the infant mind is essentially empty, devoid of consciousness, that is an "I" which is self-aware, and further devoid of "learned" responses to the environment. For 'normal' children, by the age of three the sharing and caring qualities of the human realm begin to assert themselves. For example, Freedman and Kaplan (1967) report that by the age of three most children understand the idea of taking turns. This does not mean the human realm dominates their consciousness, children are capable of great inhumanity because the lower realms of anger, selfishness and withdrawal still exercise considerable sway. Yet, by and large, "making friends" is a considerable focus for most individuals through the age of 18 or so. This instinctual proclivity then gives way to the "jealous god" realm where the principal focus of human endeavor seems to be materialism. This in turn gives way to the "god realm" where humans instinctually seek to be at the top of the pecking order.

Thus, from this paper's philosophical standpoint, children with challenging behaviors are really victims of arrested development. They have become trapped in the lower realms, except to them their imprisonment makes perfect functional sense. If people in the child's life have proven to be cruel, the child has three instinctual choices: get angry (the hell realm), withdraw (the animal realm) or try to find other objects or people which can provide pleasure (the hungry

ghost realm). In fact, given the child's environment, these responses might be the most appropriate. Unfortunately, none of these emotional responses is conducive to learning; in fact, anger, obsessiveness and withdrawal interfere with learning. Thus, according to the premises of this paper, the child's affective response to the environment must first be dealt with before learning can effectively take place.

Managing one's responses to the environment is, in a sense, what Buddhist practices are all about. Buddhists suggest that one can obtain insight into one's own instincts, and by closely observing their primitive operation dispose of them. This method is considered the high road to enlightenment since it involves great wisdom. It is also, unfortunately, quite difficult to achieve. Indeed, Buddhists suggest it takes more than a single lifetime and thus is quite beyond the functional capabilities of an educator.

Meditation is another way in which Buddhists exercise a level of self control. Since the "problem" is a slavish devotion to our instincts or ego realms, meditation exercises are generally devoted to concentrating on non-instinctual thoughts. Thus it is "relaxing" to visualize a mountain stream or chant a mantra since the objects of consciousness are no longer painful instincts. In a sense, the neutrality of these objects is a proxy for the primal openness of infancy, a return to the roots of consciousness. Unfortunately these concentration exercises are particularly difficult to master when instinctual responses to the environment seem more appealing. Nonetheless, research indicates appreciable levels of effectiveness.

The last intervention suggested by the Buddhist methods is to attempt to convince the student to enter the "human realm." This is done through the loving kindness/ forgiveness meditation. The human realm, as the name implies, is the instinctual realm of "being social"

which includes the qualities of saintliness and compassion as well as "putting on your game face," compliance with authority, team spirit, nationalism, lying and manipulation. Since the main focus is getting along, the ethical basis of the human realm can be highly situational. Since this type of meditation has received no attention in the literature, it will be the focus of the proposed research.

Target Population

The target population for the study will be those students who are judged to occupy the Buddhist hell, hungry ghost and animal realms, which correspond roughly to definitions of oppositional/ defiant, ADHD and autism/depression in western terminology.

Selection Process

Groups of ten or more individuals will be selected as predominantly displaying characteristics of one of the three above categories. The selection process should be based on a wide range of measures, including the Conners Rating Scale, Devereux, SIB-R, Bender-Gestalt, Visual Sequential Memory (ITPA), Digit Span and Coding (WISC-R), Discipline Referral Records, Parents Daily Record Behavioral Rating Scale, ITPA Anxiety Scale, as well as classroom observations and teacher preparation of the School Behavior Checklist. The post-test would include the same measures.

Procedure

1. Prior to the meditation, as the students are settling in, the researcher should emphasize that the purpose of this exercise is to relax. The researcher should emphasize that people are highly intelligent but have primitive traits which can be activated, such as the fight or flight response. The purpose of the meditation is to emphasize understanding of others' viewpoints

and forgiving them as much as possible. It should be explained that the more the students can relate to this way of thinking, the more relaxed they should be.

2. Each group of students is read the loving-kindness meditation each day (Levine, 1989), allowing thirty minutes for the exercise. The session is conducted in a quiet, darkened room. Participants are required to sit comfortably but with good posture in a chair or in a comfortable position on the floor. Again, the spine must be erect. Participants can elect to "opt out' of a session if they feel restless and believe they might disturb the group. These individuals would be allowed to return to the classroom and do quiet reading.

3. After thirty sessions it is hypothesized that students undergoing the meditation should show improvements in classroom behavior, attention to task and outgoingness as compared to the control group which underwent only general group discussion of classroom and domestic problems. Meaningful differences ($p<.01$) in pre and post measures as compared to the control group should be calculated, of course, if equal importance is the differential impact of the meditation on each of the three groups: angry, ADHD and withdrawn.

4. Follow-up. Buddhist psychology suggests as its first tenet life is suffering and that this suffering can be overcome through training the mind. It is the emotions that are the focus of this training, and these instinctual/habitual emotional proclivities cannot be subdued unless a fairly constant effort is exerted. Thus, if the training ceases and the student does not continue it on his own, it is hypothesized that the effects of training will likely be lost. Thus, it seems evident that if a Program of meditation is begun in a school, it should be part of the students' curriculum through the end of high school.

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Other Factors:

Countless books and articles have been written on experimental design and the author has no wish to repeat that which has been stated elsewhere. Suffice it to say that any experiment involving assessing the efficacy of meditation intervention must include rigorous procedures for matching cases or group matching, pre-testing, post-testing, the selection of appropriate assessment instruments, precise and operational independent and dependent variables, etc. As in every other experimental design, validity can be threatened by subject maturation, environmental factors, the observation effect, unstable assessment techniques, selection bias, loss of subjects, experimental bias, etc.

Chapter IV

Conclusions and Recommendations

There are two competing theories about human behavior. Buddhists, ethologists, sociobiologists would state emphatically that the human mind is stamped with engrams, patterns of thinking which channel will and are the primary determinants of human behavior. They would agree more or less with Jung's description of archetypes as described in Moacanin (1994):

> (Archetypes...are) engraved...(on) our psychic constitution, not in the form of images filled with content, but at first only as forms without content, representing the possibility of a certain type of perception or action. When a situation occurs which corresponds to a given archetype, that archetype becomes activated and behavior appears, which like an instinctual drive, gains its way against all reason and will (p.31).

Subscribers to this belief state that humans begin their lives with a remarkable degree of freedom, our instincts or archetypes float harmlessly about our inner perception like so many clouds. Early on in life we are given freedom because our unactuated instincts don't demand our attention. As we grow older, however, these instincts take shape and ultimately become habits. Human free will is lost when the compulsivity of instincts is born.

This intrapsychic view of the origins of behavior is in direct contrast to the idea that man's brain is basically a blank slate and environment alone is responsible for eliciting behavior. This hypothesis is shared by many and probably represents a prevailing view in the educational community. It is perhaps best expressed by the philosophy of behavioralism which states that behaviors are controlled by environmental rewards and punishments. No Buddhist would argue against the fact that man can indeed be "controlled" by his environment. For example,

legislative and government mandates are aimed at our deepest instincts: fear...fear of social ostracism, imprisonment, or worse. Still, it seems that heavy handed attempts at controlling behavior are rarely effective at creating lasting personality changes. Kohn (1993) cites numerous studies that show that token economy programs, for example, have consistently failed to result in long term behavioral changes once clients have left them. Indeed, in many cases groups who received a tangible reward for their efforts did worse than those people who received nothing at all. As mentioned previously, this does not mean that behavioral techniques are ineffective; it is just that the effectiveness is situational.

The philosophies of behavioralism and cognitive therapy are the most frequently utilized strategies used to influence and control the behavior of students with challenging behaviors. Relaxation training (including biofeedback) runs a distant third. The first two are used frequently because in the short run they do indeed "work". The challenging behaviors are "controlled" at least situationally and temporarily, and teachers are rewarded for maintaining good classroom control. Advocates of the philosophies set forth in this paper might take a different view of educating children. First, there would be an appreciation for man's biology - his instinctual make-up which changes over time. As James (1901) points out, man passes through instinctual epochs which correspond quite closely to the Buddhist realms.

> With the child, life is all play and fairy tales and learning the external properties of "things;" with the youth it is bodily exercises of a more systematic sort, novels of the real world, boon-fellowship and song, friendship and love, nature, travel and adventure, science and philosophy; with the man, ambition and policy, acquisitiveness, responsibility to others, and the selfish zest of the battle of life (p.1020).

It is up to the teacher to recognize that students with challenging behaviors are frozen into lower instinctual realms and must find ways to help their students mature naturally. This is not to say that the maturation is necessarily a pleasant process. Aldous Huxley, in his introduction to Benoit's book *Zen and the Psychology of Transformation* notes:

> The aim of Western psychiatry is to help the troubled individual to adjust himself to a society of less troubled individuals - individuals who are observed to be well adjusted to one another and the local institutions, but about whose adjustment to the fundamental order of things no enquiry is made. Counseling, analysis, and other methods of therapy are used to bring these troubled and maladjusted persons back to normality, which is defined, for lack of any better criterion, in statistical terms. To be normal is to be a member of the majority party... For the exponents of the transcendental pragmatism of the Orient, statistical normality is of little or no interest. History and anthropology make it abundantly clear that societies composed of individuals who think, feel, believe, and act according to the most preposterous conventions can survive for long periods of time. Statistical normality is perfectly compatible with...folly (p. viii).

The important point is that man must pass through all his instinctual inclinations before he sees the folly of them. Only then can his true maturity emerge. The true tragedy for students with challenging behaviors is that they will never experience the full magnitude of their own folly. They will not be able to grow through and ultimately beyond the machinations of their instinctual natures unless, say the Buddhist masters, they learn to meditate. Meditation facilitates the process of maturation because it reduces the student's clinging to his or her own instincts; or, in the words of Moacanin (1994) to the activated archetype, and in this way allows

the meditator to regain the freedom which is one's birthright.

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